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The sources of
Tindale's New Testament

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THE SOURCES
OF
TINDALE'S NEW TESTAMENT.

A DISSERTATION

TO OBTAIN

THE DEGREE OF DOCTOR OF PHILOSOPHY

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JAMES LORING CHENEY.

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By consent of the Philosophical Faculty, the remaining half of this dissertation is not printed.

To
MY DEAR UNCLE,
MR. JOEL CHENEY,
gratefully dedicated.

The Authorised Version of the English Bible, viewed merely as a literary masterpiece, holds an unrivalled preeminence among the literary treasures of the Anglo-Saxon race. It is the representative classic, the matchless standard of the language. In its pages is found an unparalleled union of simplicity and strength, of dignity and ease, of rugged homeliness and majestic beauty. Critics, differing widely on other points, unite in recognising and extolling 'the marvelous English of the Protestant Bible'.¹

Still more significant than its intrinsic beauty, is its influence upon the national literature. Alike as creative and as conservative, the influence exerted by its wide scattered, carefully studied pages is unique in English Literature.

Among the many who labored to give the nation a worthy version of the Holy Writ, one worker deserves and receives especial honor. More than to any other, more probably, than to all others², the English of the Authorised Bible is due to William Tindale.³

¹ F. W. Faber, a distinguished Roman Catholic. Macaulay styles the English Bible 'that stupendous work', which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. Among many others who have made similar criticisms may be named Cardinal Newman, Matthew Arnold, Huxley, Coleridge, Swift, Addison.

² Cf. Preface to Revised New Testament, 1881: That Translation [1611] was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape or revisions of Versions that had been themselves almost entirely based on it.

³ Henry Bradshaw, M. A., University Librarian, Cambridge, writing in *The Bibliographer*, Dec. 1881, shows that the translator himself used the form Tindale, and not the commonly accepted orthography, Tyn-

Tindale's life, as also his writings, have in recent years been diligently investigated by many scholars. The scanty materials available have been carefully compiled and no effort has been spared in the search for further information. Much has been brought to light through the researches of scholars like Anderson, Offor, Arber, Demaus, Westcott, Eadie, Stevens, Fry, though the results¹ of their labor are not yet to be found in most books of general reference.²

One problem connected with Tindale's work, though often referred to, is still hardly to be regarded as solved. The sources of his translations may be said to be, to use the phrase of the *Cyclopaedia Britannica*³, 'still a disputed point'. It is not difficult to know what helps were at that time available. The supply at Tindale's command was necessarily quite limited.

1. Of English translations, none, of course, had been printed, but the Mss. Versions of Wiclif and his disciples had been widely circulated, among all ranks of the people, several even among the monarchs possessing copies.⁴ "Of this version", Cranmer, writing in 1540, declared, "many copies remain." These versions were doubtless known to Tindale.⁵

dale. It may be noted that the Revised Testament of 1881 uses both 'Tindale' and 'Tyndale'.

¹ He was born about 1483. The exact details as to family record or indeed as to his birthplace are not known, though he was probably not born in North Nibley where some few years ago, a monument, commemorating the event, was erected. He was a student at Oxford about 1504 and at Cambridge, under Erasmus, 1510—11. Leaving the University, he became private tutor, preacher, and translator, but despairing of doing all his labors of good and especially of translating the Bible, in London and 'even in all England', he left his native land, reaching Hamburg in 1524. This exile did not cease till having been hounded from city to city, he was, in 1535, arrested. After sixteen months imprisonment at Vilvorde, near Brussels, he was strangled and his body burned at the stake, Oct. 6, 1536, a short time after Sir Thomas More, his most bitter persecutor, had been murdered and in the same year that Erasmus, his early teacher, had died at Basle. — The bitterness of his foes serves, of itself alone, to show the value of that work to which these years of exile were steadfastly devoted. The Parker Society has compiled his writings other than the several editions of the scriptures, concerning which the standard work is Mr. F. Fry's 'Editions of Tindale's Testaments'.

² Brockhaus, e. g., in Article 'Tyndale', states that Tindale's first Testament was issued at Wittenberg.

³ Article: 'English Bible', by J. H. Blunt.

⁴ So Henry VI., Richard III., Henry VII., Edward VI., Queen Elizabeth, cf. Westcott p. 19.

⁵ Cf. Marsh (G. P.), 'Lectures on the English Languages' p. 447. It is, however, worthy of special notice that the striking similarity in many passages of the King James Version to the early Wiclif versions is not to be traced through Tindale's translation, but is due to the influence of the Rheims New Testament, translated by Romanists in 1582, and made, like Wiclif's, directly from the Vulgate.

That he found it impracticable to make any extended use of Wiclif's work, would, however, appear evident from his statement, in the New Testament: 'I had no man to counterfet, neither was hope with englysshe of eny that had interpreted the same, or soche lyke thinge in the scripture beforetyme'.¹

2. The Latin Vulgate was, however, the form of the Scripture in general use. Inferring from this wellknown fact that the Vulgate would naturally be employed by any translator, writers have stated that Tindale was forced to rely upon his knowledge of the Latin language and upon the version of Jerome. Most prominent among such writers is Hallam, who in one place² states: 'It has been a matter of dispute whether it (Tindale's translation) were made from the original languages or from the Vulgate'. Another footnote³ from Hallam is much more positive, declaring that 'Tyndale's translation was avowedly taken from the German of Luther and from the Latin Vulgate'.

These positive statements of so distinguished an historian have been accepted by several minor writers, especially because Wiclif's translations were unquestionably from the Vulgate.

3. If the almost universal testimony of Tindale's contemporaries be believed, his translation was made at the suggestion and with the assistance of Luther.

a) Cochlaeus (John Dobneck)⁴, who interrupted the printing of the Testaments at Cologne, recorded his impressions of the translators, as follows: Two English apostates, who had been sometime at Wittenberg, sought not only to subvert their own merchants (who secretly favored and supported them in their exile), but even hoped that, whether the king would or not, all the people of England would in a short time become Lutherans, by means of the New Testament of Luther, which they had translated into the English language.

b) On the 23rd of October, 1526, the then Bishop of London issued an injunction against Tindale's Testament⁵, viz.: Wherefore we, understanding that many children of iniquitie, mayntayners of Luthers sect, craftily have translated the New Testament into our English tongue.

c) Sir Thomas More, in the seven large volumes which he devoted to lampooning Tindale, accuses Tindale of having been with Luther and classes the two often together in one common outburst of bitter rage and hatred.

d) George Joye⁶, at first an assistant, later a foe, insisted, regarding the 'Exposition of the Sermon on the Mount', the ablest of Tindale's expository works, that though T.'s praises were often heard, it was in reality 'Luther that made it, Tyndale only but translating and powdering it here and there with his own fantasies'.

¹ Epistle, To the Reder, Tindale's Second Testament, Worms 1526. Mr. F. Fry's Reprint, Bristol, 1862.

² Hallam, 'Constitutional History of England' I, 83, note.

³ Hallam, 'Introduction to Literature of Europe' I, 373, note.

⁴ C. Anderson, 'Annals of the English Bible' 1845, I, 56.

⁵ Wilkins' Concilia 3, 706.

⁶ Demaus p. 347.

e) John Foxe¹, whose record is more trustworthy than those already given, from unfriendly sources, states that 'on his first departing out of the realm, Tyndale took his journey into the further parts of Germany, as into Saxony, where he had conference with Luther and other learned men in those quarters'.

f) Lelong, *Bibliotheca Sacra*, thus describes Tindale's Testament: The first Testament in English from the German of Martin Luther.

g) J. A. Froude:²

'— Tindale saw Luther and under his immediate direction translated the Gospels and Epistles while at Wittenberg.'

So Green, *Hist. of Engl. People*, p. 364.

So also Brockhaus, as well as some of the most successful Tindale investigators of the present day.

A careful examination of all the evidence leads me to the belief that no proof can be found by which to show that Tindale ever saw Luther, or Wittenberg.

It should, however, be remembered that at that time, all heretics were styled Lutheran. The king, the pope, the priests, considered every adversary as a follower of Luther, and it was an oft-repeated statement by the monks that these heretical Lutherans had invented two new languages, which they called Hebrew and Greek — that all who studied Hebrew became Jews —, that the New Testament was a modern invention by Luther. These facts may serve to explain how the name 'Lutheran' was applied to Tindale's Testament, even by those who had never seen either Luther's or Tindale's translations. But it is not to be denied that Luther's translation was used by the English exile. A hasty comparison of the mere external appearance of the first edition of Luther's Testament (Sept. 1522), and Tindale's (Cologne, 1525) shows marked, unmistakeable points of similarity. The arrangement of the text, with references on one side and glosses on the other, is the same in both.

Of these glosses, 90 in number³, there have been found to be fifty-two substantially literal translations from Luther's glosses.

The Prologues to not a few of the Books of the Testament (notably to Romans), show the marks of free use of Luther's Prologues.

4. One other large class of critics remains to be heard. This class declares that Tindale used the Greek text and that alone as his guide in translation. It would appear to be an established fact that Tindale was a pupil of Erasmus at Cambridge. The famous declaration of Tindale, when, in answer to the priest's dictum that 'we were better to be without God's laws than the Pope's', he asserted 'I defy the Pope and all his laws; if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou doest', but echoes the words of Erasmus who had said: 'I wish that the husbandman may sing parts of them (the Scriptures) at his plough, that the weaver may

¹ Foxe, *Works* Vol. V, p. 119.

² Froude, *History of England* Vol. II, p. 30.

³ Westcott 91, Arber 92, Demans 90.

warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way'. It was from Erasmus, then, that Tindale received the suggestion and inspiration for his life-work. Tindale's first literary work was, probably, the translation of a treatise by Erasmus, the 'Enchiridion Militis Christiana'.

This view that Erasmus was the inspirer, and Erasmus' Greek Testament, the exclusive basis of Tindale's labors, has been steadfastly urged in the writings of C. Anderson, whose 'Annals of the English Bible' is deservedly so well known. Anderson insists that no proof can be shown that Tindale ever knew Luther or understood the German language.

Kitto's 'Cyclopaedia of Biblical Literature', Article: 'English Versions' states that Tindale's translation 'was made from the original, not from Luther's German version, for there is no evidence to show that Tindale was acquainted with German or indeed that he ever saw Luther'.

Mr. S. P. Tregelles, in Bagster's English Hexapla, writes: That Tyn-dale's translation was made from the Greek, no one can question. It will be found continually to leave the readings of the Latin Vulgate and adhere to the third edition of Erasmus Greek Testament. Further the translation was made from the Greek and not the Latin of Erasmus. When Erasmus departed from the Greek, as he does in several places, apparently through inadvertence, Tyndale does not follow him.

With a view to showing the relative use made by Tindale of the older versions, the collations in the following pages have been prepared.

The edition of 1526, that printed at Worms¹, which was the first complete edition, is the Tindale text, used as a basis for the collations. It has been the intention, however, to indicate all the important variations from this text, occurring in the editions of 1534 (Bagster's Reprint), and 1534—35, G. H., as well as those in the chapters of Matthew, printed at Cologne in 1525. Tindale's corrections are thus not overlooked, the collations presenting the readings of the four most notable editions.

The Greek text is mainly that of Erasmus' third edition, which has been compared with the first and second and the variations, if important, noted. His Latin version is, also, that found in the third edition which agrees substantially with the second, both presenting many changes from the first.

The text of the Vulgate used, is that given in Erasmus'

¹ Not as Herzog (Realencyclopaedie IV, 242, 1879) et al. state, at Wittenberg, nor as Kitto et al. at Hamburg, nor, as Fronde, Green, Guenike et al. at Antwerp. See F. Fry's Reprint, which alike in text and in editorial criticisms is everywhere marked by exact, painstaking scholarship and research.

fourth edition, it being found to differ in many points from those of later date which have been available.

The Luther Testament used has been that published in Sept. 1522, and, also, that of December, 1522. The Wiclif text has been that printed in 1850 at Oxford under the editorship of Rev. Josiah Forshall and Sir Frederic Madden.

The following chapters have been chosen for the purpose of comparison, not as affording the most striking illustrations, but as giving a fair average of the translation as a whole:

Matthew 2—7,	Titus,
Romans 1—6,	Philemon,
Galatians,	Revelation 1—6.

The Epistle of John,

being, in all, thirty five chapters of the two hundred and sixty in the New Testament.

Matthew.

2. 1: When Jesus was borne.

Er.: τοῦ δὲ Ἰησοῦ γεννηθέντος, cum autem natus esset Jesus.

V.: Cum ergo natus esset Jesus.

W.: Therfor whanne Jhesus was borun.

Lu.: Da Jhesus geporn war. (1)

Tindale agrees with Erasmus and Luther.

1: in Bethleem, a toune of Jury, 1526.

at Bethleem in Jury, 1534. (So v. 5.)

Er.: ἐν Βηθλεὲμ τῆς Ἰουδαίας.

Er. I: in Bethleem Judaeae, II: in Bethleem, vico Judaeae, III: in Bethleem ciuitate Judaeae.

V.: in Bethleem Judaeae. W.: in Bethleem of Juda.

Lu.: zu Bethlehem, ym Judischen land. (2)

Erasmus Latin II.

1: in the tyme.

Er.: ἐν ἡμέραις, I: in diebus (so V.), II: in temporibus.

W.: in the daies. Lu.: zur zeyt. (3)

Luther.

4: which shall govern.

Er.: ποιμανεῖ, qui gubernaturus est. V.: qui regat.

W.: that shall gouerne.

Lu.: der vbir meyn volek ein herr sey. (4)

Not Luther.

7: dyligently enquiryed.

Er.: ἡρώτησας, accurate perquisiuit.

V.: diligenter didicit. W.: bisily lernyde.

Lu.: erlernet mit vleys. (5)

Erasmus.

Matthew.

- 2, 7: the tyme of the starre that appered.
 Er.: τὸν χρόνον τοῦ γαινομένου ἀστέρου.
 Er.: quo tempore stella apparuisset.
 V.: tempus stellae quae apparuit eis.
 W.: the tyme of the sterri that apperide to hem.
 Lu.: wenn der stern erschynen were. (6)
 Greek.
- 5: a) When ye be come thyder, search (1526).
 Goo and seache (1534).
 Er.: πορευθέντες ἐξετάσατε, Profecti illuc, inquirete.
 V.: Ite et interrogate. W.: Go yee and axe yee.
 Lu.: gehet hyn vnd forschet. (7)
 Erasmus Latin.
- 8: have found.
 Er.: εὑρήτε, reperitis. Lu.: findet.
 V.: inueneritis. W.: ye han founden. (8)
 Greek, Vulgate, Wielif.
- 9: sawe.
 Er.: εἶδον, viderant. (So V.)
 W.: thei sayen. Lu.: gesehen hatten. (9)
 Greek and Wielif.
- 9: over the place where.
 Er.: ἐπάνω οὗ, supra locum in quo.
 V.: supra ubi. W.: aboue wher. Lu.: oben vber. (10)
 Erasmus Latin.
- 10: they were marveylously gladd.
 Er.: ἐχάρησαν χαρὰν μεγάλην ομοδοῦν.
 Er.: gausi sunt gaudio magno valde. (So V.)
 W.: thei joyeden with a ful grete ioye.
 Lu.: wurden sie hoch erfrawet. (11)
 T.'s own rendering.
- 12: a) warned in their slepe (1526). (So vv. 13, 22.) (12)
 Erasmus.
 b) warned of God in a dream (1534).
 Er.: χρηματισθέντες κατ' ὄναρ.
 Er.: oraculo admoniti in somnis.
 V.: responso accepto in somnis.
 W.: answer taken in sleep.
 Lu.: Got befahl yhm ym trawm. (13)
 Luther.
- 13: apered.
 Er.: φαίνεται, apparet. Lu.: erscheyn.
 V.: apparuit. W.: apperide. (14)
 Vulgate and Wielif.
- 13: take.
 Er.: παραλάβετε, assume.
 V.: assume. W.: take. Lu.: nym zu dir. (15)
 Not Luther.

Matthew.

2, 13: saying.

Er.: λέγων, dicens. (So V.)

W.: saynge. Lu.: vnd sprach. (16)

Not Luther.

13: abyde.

Er.: ἴσθι, esto. V.: esto. W.: be. Lu.: bleyb. (17)

Luther.

13: For Herod will seke.

Er.: μέλλει γὰρ Ἡρώδης, futurum est enim. (So V.)

W.: sothely it is to cume, that Herode seeke.

Lu.: denn est ist furhanden das Herodes suche. (18)

Greek.

15: unto the deeth.

Er.: ἕως τῆς τελευτῆς, usque ad obitum. (So V.)

W.: till to the deth. Lu.: bis nach dem todt. (19)

Not Wiclif.

16: perceavyng.

Er.: ἰδὼν, ubi uidit. V.: uidens. W.: seeyng.

Lu.: Da Herodes nun sahe. (20)

Vulgate and Wiclif.

16: sent forth and slew.

Er.: ἀποστείλας ἀνελκε, missis satellitibus, interfecit.

V.: mittens occidit. W.: sendyng slew.

Lu.: schickt aus vnd lies todt. (21)

Greek.

18: On the hilles.

Er.: ἐν ῥαμῇ, in Rhama. Lu.: Auff dem gebirge.

V.: in Rama. W.: an heeye. (22)

Luther and Wiclif(?).

18: mournyng, wepyng and greate lamentacion.

Er.: θρήνος, κλαυθμὸς, ὀδυρμὸς πολλὸς.

lamentacio, ploratus et fletus multus.

V.: ploratus et ululatus multus.

W.: wepyng and myche weilyng.

Lu.: viel klagens, weynens, vnd heulens. (23)

Erasmus.

18: were.

Er.: εἰσὶν, sint. V.: sunt. W.: ben. Lu.: war. (24)

Luther.

22: notwithstanding.

Er.: ὅτι, sed. V.: et. W.: And. Lu.: vnd. (25)

Erasmus Latin.

23: in a city.

Er.: εἰς πόλιν. Lu.: ynn der stadt. W.: in a city. (26)

Not Luther.

3, 1: cam. (So v. 13.)

Er.: παραγίνεται, accedit. V.: venit. W.: came.

Lu.: kam. (27)

Not Erasmus.

Matthew.

3, 2: Repent.

Er.: μετανοήσατε, I: poeniteat uos, II: poenitentiam agite uitae prioris.

V.: poenitentiam agite. W.: Do ye penaunce.

Lu.: Bessert euch. (28)

Greek.

2: the kingdom.

Er.: γὰρ ἡ βασιλεία, enim regnum. (So V.)

W.: for the kyngdom. Lu.: das hymelreych. (29)

Luther.

4: this Jhon.

Er.: αὐτός δὲ Ἰωάννης, ipse Joannes. (So V.)

W.: this Joon. Lu.: Er aber Johannes. (30)

Wiclif.

4: his garment.

Er.: ἔνδυμα αὐτοῦ, indumentum suum.

V.: vestimentum. W.: cloth. Lu.: cyn kleyd. (31)

Erasmus.

5: all the region rounde aboute Jordan.

Er.: πᾶσα ἡ περίχωρος τοῦ ἰορδάνου.

Er.: totaque regio undique finitima Jordani.

V.: omnis regio circa Jordanem. W.: al the cuntre aboute Jordan.

Lu.: alle lender an dem Jordan. (32)

Greek.

7: taught.

Er.: ἐπέδειξεν, submonstravit. V.: demonstravit.

W.: shewide. Lu.: hat so gewyss gemacht. (33)

Greek.

8: frutes.

Er.: καρποὺς, fructus.

V.: fructum. W.: fruyte. Lu.: frucht. (34)

Erasmus.

9: se that ye ons thinke not to saye,

Er.: μὴ δόξητε λέγειν, ne sitis hac mente.

V.: ne velitis dicere. W.: nyl ye say.

Lu.: denekt nur nicht, das yhr bey euch wolt sagen. (35)

Greek.

9: Abraham to our father.

Er.: πατέρα ἔχομεν τὸν ἀβραάμ, patrem habemus Abraham. (So V.)

W.: We han the fadir Abraham.

Lu.: Abraham zum vatter. (36)

Luther.

9: rayse up chyl dren vnto Abraham.

Er.: ἐγείραι τέκνα τῷ ἀβραάμ, facere ut filii surgant ipsi Abrahæ.

V.: suscitare filios Abrahæ.

W.: to reyse up the sonys of Abraham.

Lu.: dem Abraham kinder erwecken. (37)

Greek and Luther.

Matthew.

3, 10: a) shalbe hewne doune (1526). (38)

Vulgate and Wiclif.

b) is hewne doune (1534).

Er.: *ἐξοριτεται*, exciditur. V.: excidetur.

W.: shall be kitt down. Lu.: wirt abgehawen. (39)

Erasmus and Luther.

11: worthy.

Er.: *ἰκανός*, idoneus. V.: dignus. W.: worthy.

Lu.: gnugsam. (40)

Vulgate and Wiclif.

12: the wheet into his garner (1526), graenge (1534).

Er.: *τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην*.

Er.: triticeum saum in horreum. (So V.)

W.: his corne into his berne.

Lu.: den weytzen yn seyne schewren. (41)

Luther.

13: cam. (See 3, 1.)

15: sayde to hym.

Er.: *εἶπε πρὸς αὐτόν*, dixit ad illum.

V.: dixit ei. W.: saide to hym. Lu.: vnd sprach. (42)

Not Luther.

15: Lett hyt be so nowe.

Er.: *ἄφες ἄρτι*, omitte nunc. Lu.: las itzt also seyn.

V.: sine modo. W.: Suffre nowe. (43)

Luther.

16: a) he saw (1526). (44)

Not Luther.

b) John saw (1534).

Er.: *εἶδεν*, uidit. V.: vidit. W.: he say.

Lu.: Johannes sahe. (45)

Luther.

4, 1: the spirite.

Er.: *τοῦ πνεύματος*, spiritus. (So V.)

W.: a spirit. Lu.: vom geyst. (46)

Greek and Luther.

2: a) at the last (1526). (47)

Erasmus Latin.

b) afterward (1534).

Er.: *ὕστερον*, tandem.

V.: postea. W.: afterward. Lu.: omits. (48)

Greek, Vulgate and Wiclif.

3: Then cam vntyll hym the tempter.

Lu.: der versueher trat zu yhm.

So v. 5: Then the devyll tooke him. Lu.: Da furt yhn der teuffel. (49)

Not Luther (Order).

4: shall live.

Er.: *ζήσεται*, vieturus est. V.: vivit. W.: lyueth.

Lu.: wirt leben. (50)

Erasmus and Luther.

Matthew.

- 1, 5: tooke (so set, sayd); so, toke, shewid. v. 8.
 Er.: *παράλαμβέρεται*, assumit. Lu.: furt.
 V.: assumpsit. W.: toke. (51)
 Not Erasmus.
- 5: a pinnacle.
 Er.: *τὸ πτερύγιον*. Lu.: die zinne. W.: the pinnacle. (52)
 T.'s own.
- 6: he shall geve his angels charge.
 Er.: *ἐντελεῖται*, mandaturus est. V.: mandavit.
 W.: he comaundide.
 Lu.: er wirt befehl thun. (53)
 Erasmus and Luther.
- 6: with there hands.
 Er.: *ἐπὶ χειρῶν*, manibus. V.: in manibus. W.: in hoondes.
 Lu.: auff den henden. (54)
 Erasmus Latin.
- 6: that thou dashe not.
 Er.: *μήποτε προσκόψῃς*, ne quando impingas.
 V.: ne forte offendas.
 W.: lest perauventure thou hurte.
 Lu.: auff das du nicht stossest. (55)
 Luther.
- 10: Avoyd Satan.
 Er.: *ἔπαγε, Σατανᾶ*. Abi, Satana. V.: Vade Satana.
 W.: Go, Sathanas. Lu.: heb dich, teuffel. (56)
 Not Wiclif.
- 11: the angels.
 Er.: *ἄγγελοι*. W.: aungelis. Lu.: die Engel. (57)
 Luther.
- 13: Nazareth.
 Er.: *ναζαρέθ*, Nazareth. V.: civitate Nazareth.
 W.: the cite of Nazareth. Lu.: die stad Nazaret. (58)
 Erasmus.
- 16: whiche sat.
 Er.: *ὁ καθήμενος*, sedebat. V.: ambulabat.
 W.: dwelte. Lu.: sass. (59)
 Erasmus and Luther.
- 16: region and shadow.
 Er.: *χώρας καὶ σκιῆς*, regione et umbra. V.: regione umbrae.
 W.: cuntree of shadow. Lu.: ortt vnd schatten. (60)
 Erasmus.
- 17: for the kingdom.
 So Er., V., W., but Lu.: das Himmelreich. (61)
 Not Luther.
- 17: is at honde.
 Er.: *ἤγγισε*, instat. V.: propinquabit.
 W.: shal cume nighe. Lu.: ist nah erbey komen. (62)
 Erasmus.

Matthew.

4, 15: which was called Peter.

Er.: τὸν λεγόμενον πέτρον, I: vocatur (so V.), II: vocabatur.

W.: that is clepid Petre. Lu.: der do heyst Petrus. (63)

Erasmus Latin.

19: he sayde.

Er.: λέγει, dicit. V.: ait. W.: he saide. Lu.: er sprach. (64)

Not Erasmus.

19: I will make you fisshers.

Er.: ποιήσω ὑμᾶς ἀλιεῖς, faciam uos piscatores.

V.: faciam vos fieri piscatores.

W.: I shal make you to be maad fisheris.

Lu.: ich wil euch zu menschen fischer machen. (65)

Erasmus and Luther.

22: lefte the shyp.

Er.: ἀφέντες τὸ πλοῖον, relicta navi.

V.: relictis retibus. W.: the nettis forsaken.

Lu.: liessen sie (ylre) das schiff. (66)

Erasmus and Luther.

24: gripinges.

Er.: βασάνοις, torminibus. V.: tormentis.

W.: tourmentis. Lu.: quall. (67)

Erasmus.

25: the ten cites.

Er.: δεκαπόλεως, Decapoli (so V.). W.: Decapoly.

Lu.: den zehen stedten. (68)

Luther.

25: the regions that lye beyonde Jordan.

Er.: πέραν τοῦ Ἰορδάνου, I: et trans Jordanem. (So V.)

W.: of beyonde Jordan. Lu.: von ihensyd des Jordans.

Er. II: à regionibus trans Jordanem sitis. (69)

Erasmus Latin.

5, 1: the people. (So vv. 4, 25; 7, 28.)

Er.: τοὺς ὄχλους, turbas (so V.). W.: cumpanyes.

Lu.: das volek. (70)

Luther.

2: and he opened his mought.

Er.: ἀνοίξας τὸ στόμα αὐτοῦ, et postquam aperuisset os suum.

V.: aperiens os suum. W.: openynge his mouthe.

Lu.: vnd er thatt seynen mund auff. (71)

Greek and Luther.

4: Blessed are they that morne.

In V. and W. follows

In T., Er., Lu. precedes } 'Blessed are the meke'. (72)

Erasmus and Luther.

5: they shall inheret.

Er.: κληρονομήσουσι, ipsi hereditatem terrae accipient.

V.: ipsi possidebunt terram. W.: thei shulh welde.

Lu.: Sie werden besitzen. (73)

Greek.

Matthew.

5, 10: which suffre persecucioun.

Er.: *οἱ δεδιωγμένοι*, qui persecutionem patiuntur. (So V.)

W.: that suffren persecucioun. Lu.: die verfolgt werden. (74)

Erasmus Latin, Vulgate, Wielif.

11: falsly say — for my sake.

Er.: *ἐπαοιῶν* — *ψευδομένοι* *ἕνεκεν* *ἐμοῦ*.

Er.: dixerint — mentientes propter me. (So V.)

W.: say — leeyng for me.

Lu.: umb meynen willen — reden allerley vbels — so sie daran liegen. (75)

Erasmus.

11: shall reyle (1526); reyle (1534).

Er.: *δοκίμασθαι*, proba iecerint.

V.: male dixerint. W.: shulen curse. L.: schmehen. (76)

T's own.

12: greate is youre rewarde.

Er.: *ὁ μισθὸς ἡμῶν πολὺς*, merces uestra multa est.

V.: merces uestra copiosa est. W.: youre meede is plentenouse.

Lu.: Es wirt euch wol belonet werden. (77)

Erasmus.

13: be once unsavery (1526).

have lost hir saltness (1534).

Er.: *μωροαγῆ*, infatuatus fuerit. V.: euannerit.

W.: shal vanyshe away. Lu.: thum wirt. (78)

T's own.

13: what can be salted therwith?

Er.: *ἐν τίνι ἁλισθίσεται*, 1: in quo salietur. (So V.)

Er.: quo salietur. W.: wherynne shal it be saltid?

Lu.: was kan man damit saltzen? (79)

Luther.

13: caste out at the dores (1526).

caste out (1534).

Er.: *βληθήναι ἔξω*, projiciatur foras.

V.: mittatur foras. W.: sent out. Lu.: hynaus schutte. (80).

Erasmus and Vulgate.

13: a) and that men treade it under fete (1526). (81)

Luther.

b) and to be troaden vnder fete of men (1534).

Er.: *καὶ καταπατεῖσθαι ἐπὶ τῶν ἀνθρώπων*.

Er.: et conculcetur ab hominibus. (So V.)

W.: and be defoulid of men.

Lu.: und las die leut zurtretten. (82)

Erasmus.

14: that is set.

Er.: *κειμένη*, situm. V.: posita.

W.: putt. Lu.: liegt. (83)

Vulgate and Wielif.

Matthew.

5, 15: and it lighteth.

Er.: καὶ λάμπει, et lucet. V.: ut luceat.

W.: that it geve light. Lu.: so leuchtet es. (S4)

Erasmus.

17: a) ye shall not thinke (1526). (S5)

Luther.

b) Thinke not (1534).

Er.: Μὴ νομίζετε, ne existimetis.

V.: nolite putare. W.: Nyle ye gesse.

Lu.: Ihr sollt nicht wehnen. (S6)

Erasmus.

18: one iott.

Er.: ἰῶτα ἓν, iota unum. (So. V.)

W.: oon i. Lu.: der kleynist buchstab. (S7)

Not Luther.

18: or one tytyle of the lawe shall not scape.

Er.: ἢν μὴ κεράτα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου.

Er.: aut unus apex non praeterierit ex lege.

V.: aut unus apex non praeteribit a lege.

W.: or titil, shal nat passe fro the lawe.

Lu.: noch eyn tittle vom gesetz — wirt nicht zurgehen. (S8)

Luther.

19: shall teach — shall observe (1526).

teacheth — observeth (1534).

Er.: διδάσκει, ποιῶσιν — docuerit, fecerit. (So V.)

W.: techith, doth. Lu.: leret, thut. (S9)

Erasmus and Vulgate.

20: excede.

Er.: περισσεύσιν πληθύνον, abundauerit plus. (So V.)

W.: shal be more plentenouse. Lu.: sey besser denn. (90).

Not Luther.

20: ye cannot enter.

Er.: οὐ μὴ εἰσελθῇτε, non possitis ingredi.

V.: non intrabitis. W.: yee shulen not entre.

Lu.: werdet yhr nit kommen. (91)

Erasmus Latin.

22: Er.: εἰς, temere. T., V., W., Lu.: omit. (92)

Not Erasmus.

22: shalbe in danger (three times).

Er.: ἔσται, erit. (So V.). W.: shalbe. Lu.: ist. (93)

Not Luther.

23: Therefore when.

Er.: ἐὰν οἶν, Itaque si. V.: Si ergo.

W.: Therefore if. Lu.: Darumb wenn. (94)

Luther.

23: remeimbrest.

Er.: μνησθήσῃς, recordatus fueris. (S. V.) W.: shalt bythenke.

Lu.: wirst eindenken. (95)

Greek.

Matthew.

5, 24: go thy waye first and reconcile.

Er.: *ἔπαγε πρῶτον, διαλλάγῃθι*, abi, prius reconcilieris.

V.: vade prius reconciliari. W.: go first to be counsellid.

Lu.: gehe zuvor lyn und versume. (96)

(Greek, Vulgate, Wielik.

24: come and offre.

Er.: *ἐλθὼν πρόσφερε*, ueniens offer.

V.: ueniens offeres. W.: emmynge shalt offre.

Lu.: kom vnd opffer. (97)

Erasmus and Luther.

26: thou have payed.

Er.: *ἀποδοῖς*, persolueris. V.: reddas.

W.: till thou zelde. Lu.: betzalest. (98)

Erasmus.

32: breaketh wedlock. (bis).

Er.: *μοιρᾷσθαι*, ut illa fit adultera.

V.: facit eam moechari. W.: makith hire do lecherie.

Lu.: bricht die che. (99)

Luther.

33: thine othe.

Er.: *τοὺς ὅρκους σου*, ea quae iuraueris.

V.: iuramenta tua. W.: thin oethis.

Lu.: deynen eyd. (100)

Luther.

33: agayne.

Er.: *πάλιν*, rursum. V.: iterum.

W.: Efte soones. Lu.: weyter. (101)

Not Luther.

33: to God.

Er.: *τῷ κυρίῳ*, domino tuo. (So V.)

W.: to the Lord. Lu.: Gott. (102)

Luther.

33: but shalt perform.

Er.: *ἀποδώσει δέ*, sed persolues.

V.: reddes autem. W.: sotheli thou shalt.

Lu.: vnd solt halten. (103)

Not Luther.

35: the great kyng.

Er.: *τοῦ μεγάλου βασιλέως*, ciuitas magni regni. (So V.)

W.: a greet kyng. Lu.: einis grossen konigs stadt. (104)

(Greek.

37: shalbe.

Er.: *ἔστω*, erit. V.: Sit. W.: be. Lu.: sey. (105)

Erasmus.

37: Cometh off yvell.

Er.: *ἔστω*, proficiscitur ex malo.

V.: est. W.: is. Lu.: ist. (106).

Erasmus Latin.

Matthew.

5, 39: geve the a blowe on thy right cheke.

Er.: *σέ ραπίσει ἐπὶ τὴν δεξιὰν σου σιαγόνα.*

Er.: impeerit alapam in dexteram tuam maxillam.

V.: te percusserit in dexteram tuam maxillam.

W.: smyte thee in the right cheke.

Lu.: dyr eyn streych gibt auff deyn reechten backen. (107)

Erasmus Latin and Luther.

39: tourne.

Er.: *στρέψον*, obverte.

V.: praebe. W.: schewe. Lu.: biete. (108)

Erasmus.

41: twayne.

Er.: *δύο*, duo. V.: alia duo. W.: other tweyne. Lu.: zwo. (109)

Erasmus and Luther.

44: which do you wrong and persecute you.

Er.: *τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς.*

Er.: qui laedunt & insectantur uos.

V.: persequentibus et calumniantibus.

W.: that pursuen and selaundren you.

Lu.: euch beleidigen vnd verfolgen. (110)

Erasmus and Luther.

45: on the yvell and on the good.

Er.: *πονηροῦς καὶ ἀγαθοῦς*, malos ac bonos.

V.: bonos et malos. W.: good and yuel.

Lu.: vbir die bosen vnd vbir guten. (111)

Erasmus and Luther.

45: sendith his reyne.

Er.: *βρέχει*, pluuiem mittit.

V.: pluit. W.: rayneth. Lu.: lest regnen. (112)

Erasmus Latin.

46: ye shall love.

Er.: *ἀγαπήσητε*, dilexeritis.

V.: diligitis. W.: louen. Lu.: yhr liebet. (113)

Erasmus.

46: shall ye have.

Er.: *ἔχετε*, habetis. V.: habebitis. W.: shul yee haue?

Lu.: werdet yhr haben. (114)

Not Erasmus.

47: be frendly.

Er.: *ἀσπάσθητε*, complexi fueritis.

V.: salutaveritis. W.: ye greten.

Lu.: freundlich thut. (115)

Luther.

47: what singuler thyng.

Er.: *τί περισόν*, quid eximium.

V.: quid amplius. W.: what more. Lu.: was sonderlichs. (116)

Erasmus and Luther.

Matthew.

5, 48: ye shall be perfecte.

Er.: *ἐσθεσθε*, eritis. V.: estote. W.: be yee parfit.

Lu.: sollt yhr seyn. (117)

Erasmus and Luther.

6, 1: Take hede to your almes. That ye geve it not.

Er.: *προσέχετε τὴν ἐλεημοσύνην ὑμῶν, μὴ ποιεῖν*.

Er.: attendite ne eleemosynam uestram praestetis.

V.: Attendite ne faciatis. W.: Take ye hede lest ye don.

Lu.: Habt acht auff eur almosen, das yhr die nicht gebet. (118)

Greek and Luther.

1: almes.

Er.: *ἐλεημοσύνην*, eleemosynam.

V.: iusticiam. W.: rightwisenesse.

Lu.: almosen. (119)

Erasmus and Luther.

1: geve. (So v. 2).

Er.: *ποιεῖν*, praestetis. V.: faciatis. W.: don. Lu.: gebet. (120)

Luther.

1: ye gett.

Er.: *ἔχετε*, habetis. V.: habebitis. W.: ye shule han.

Lu.: yhr habt. (121)

Erasmus and Luther.

2: thou shalt not make a trumpet to be blowne.

Er.: *μὴ σαλπίζης*, ne tubis canatur.

V.: noli tuba canere. W.: nyle thou syng in a trumpe.

Lu.: solltu nicht lassen fur dyr posaunen. (122).

Erasmus.

2: for to be preysed.

Er.: *δοξασθῶσιν*, glorificentur. V.: honorificentur.

W.: worschipid. Lu.: gepreysset werden. (123)

Luther.

2: they have. (So v. 5).

Er.: *ἀπέχουσιν*, habent. V.: receperunt.

W.: thei han reseeuyed. Lu.: sie haben. (124)

Erasmus and Luther.

3: when thou doest.

Er.: *σοὺ δὲ ποιῶντος*, cum praestabis.

W.: te faciente. W.: thee doynge.

Lu.: wenn du gibst. (125)

Greek and Vulgate.

4: openly. (So vv. 6, 18).

Er.: *ἐν τῷ πανηγῶν*, in propatulo.

V. and W.: omit. Lu.: offentlig. (126)

Luther.

5: thou prayest.

Er.: *προσεύχῃ*, oraueris. V.: oratis.

W.: ye preyen. Lu.: du bettist. (127)

Greek and Luther.

Matthew.

6, 4: thy father shall.

Er.: ὁ πατήρ σου αὐτὸς ἀποδώσει.

Er.: pater tuus ipse reddet. V.: pater tuus reddet.

W.: thi fadir shal. Lu.: deyn vater wirt. (128)

Not Erasmus.

7: bable not moche.

Er.: βαττολογίσητε, ne sitis multiloqui.

V.: nolite multum loqui. W.: nyle yee speke moche.

Lu.: solt yhr nicht viel plappern. (129)

Greek.

7: for there moche bablynges sake.

Er.: ἐν τῇ πολυλογίᾳ αὐτῶν, ut ob multiloquium suum exaudiantur.

V.: in multiloquio suo exaudiantur. W.: in their moche speche.

Lu.: wenn sie viel wort machen. (130)

Erasmus Latin.

7: but.

Er.: δὲ, verum. V.: autem. W.: Sothely. Lu.: und. (131)

Not Luther.

9: After this maner.

Er.: οὕτως, ad hunc modum. V.: Sic. W.: thus. Lu.: also. (132)

Erasmus Latin.

13: Doxology.

Er. I, Lu., T. 1534: give. V., W., T. 1526: omit. (133)

Erasmus and Luther.

14: shall forgeve.

Er.: ἀφίητε, remitteritis. V.: dimiseritis.

W.: shulen forgene. Lu.: yhr vergebt. (134)

Not Luther.

16: Moreover when.

Er.: ὅταν δὲ, Porro eum. V.: cum autem.

W.: But when. Lu.: Wenn. (135)

Erasmus Latin.

16: be not sad.

Er.: μὴ γίνεσθε σκυθρωποί, ne sitis tetrici.

V.: nolite fieri tristes. W.: nyl ye be maad sorweful.

Lu.: solt yhr nicht sawer sehen. (136)

Erasmus.

16: a) hit myght apere vnto men that they faste (1526). (137)

Erasmus Latin.

b) that they myght be sene of men how they faste (1534).

Er.: φανῶσιν τοῖς ἀνθρώποις νηστεύοντες.

Er.: perspicuum sit hominibus ipsos jejunare.

V.: ut pareant jejunantes. W.: thei seme fastynge.

Lu.: auff das sie fur den lenten scheynen mit ihrem fasten. (138)

Greek.

18: it apere.

Er.: φανῆς, conspicuum sit. V.: videaris.

W.: thou be seen. Lu.: du scheynist. (139)

Erasmus Latin.

Matthew.

6, 19: Gaddre treasure together (1526). (So v. 20).

Se that ye gaddre you treasure (1534).

Er.: *θησαυρίζετε ἐμὴν θησαυροὺς*, reponatis uobis thesauros.

V.: (nolite) thesaurizare uobis thesauros.

W.: (Nyle) ye tresoure to you tresours.

Lu.: Ihr solt euch (nicht) schetze samlen. (140)

T.'s own.

19: rust and mothes. (So v. 20).

Er.: *σῆς καὶ βρωσις*, erugo et tinea. (So V.)

W.: rust and monthe. Lu.: rost vnd die motten. (141)

Luther.

19: corrupte.

Er.: *ἀγαντίζει*, corrumpit. V.: demolit.

W.: distruyeth. Lu.: fressen. (142)

Erasmus Latin.

19: break through.

Er.: *διορυσσονται*, perfodiunt. V.: effodiunt.

W.: deluen out. Lu.: nach graben. (143)

Erasmus.

21: a) are (1526). (144)

Not Erasmus.

b) will be (1534).

Er.: *ἔσται*, erit. V.: est. W.: is. Lu.: ist. (145)

Erasmus.

22: off thy body.

Er.: *τοῦ σώματος*, corporis.

V.: corporis tui. W.: of thi body. Lu.: (das) leybs (liecht). (146)

Not Erasmus.

22: thyme eye.

Er.: *ὁ ὀφθαλμὸς*, oculus.

V.: oculus tuus. W.: thin eye. Lu.: deyn ange. (147)

Not Erasmus.

23: how great ys.

Er.: no verb. V.: erunt. W.: shulen be.

Lu.: wie gross wirt seyn. (148)

Greek.

24: lene the one (1526).

lene to the one (1525, 1534).

Er.: *ἀρρήξεται*, adhaerebit.

V.: sustinebit. W.: susteyn. Lu.: wirt eynem anhangen. (149)

Erasmus and Luther.

25: a) what rayment ye shall weare (1525). (150)

Erasmus Latin.

b) what ye shal put on (1534).

Er.: *τὴ ἐνδύσθη*, quibus indumentis usuri.

V.: quid induamini. W.: with what ye shuld be clothid.

Lu.: was yhr antzihen werdet. (151)

Not Wiclif.

Matthew.

6, 25: more worth than meate.

Er.: *πλεῖον τῆς τροφῆς*, pluris quam cibus.

V.: plus quam esca. W.: more than mete.

Lu.: mehr denn die speyse. (152)

Erasmus Latin.

26: for they sowe.

Er.: *ὅτι σπείρουσιν*, quia serunt.

V.: quoniam serunt. W.: for thei sowen.

Lu.: sie sehen. (153)

Not Luther.

26: and yett.

Er.: *καί, et*. (So V.)

W.: and. Lu.: vnd . . doch. (154)

Luther.

27: though he toke thought therfore.

Er.: *μεριμνῶν*, sollicitè cogitando.

V.: cogitans. W.: thenkinge.

Lu.: ob er gleych darumb sorget. (155)

Luther.

29: And yet for all that.

Er.: *δὲ, attamen*. V.: autem. W.: trewly. Lu.: omits. (156)

Erasmus Latin.

30: clothe the grasse, which ys today in the felde.

Er.: *τὸν χορτόν τοῦ ἄγροῦ σήμερον ὄντα*.

Er.: gramen agri, quod hodie cum sit.

V.: foenum agri, quod hodie est,

W.: the heye of the feeld, that today is.

Lu.: das gras auff dem feld, das doch heute stehet. (157)

Greek.

30: shall he not moche more do the same unto you,

Er.: *οὐ πολλῷ μᾶλλον ἑμᾶς*.

Er.: an non multo magis nobis id faciet.

V.: quanto magis uos.

W.: how moche more you.

Lu.: solt er das nicht viel mehr euch thun. (158)

Erasmus Latin and Luther.

32: After.

Er.: *γὰρ, nam*. V.: enim. W.: forsothe. Lu.: nach. (159)

Luther.

32: afre all these thynges seke the gentyls.

W.: heithen men sechen alle these thingis.

Lu.: nach solchem allem trachten die heyden. (160)

Luther (Order).

32: youre hevenly father.

Er.: *ὁ πατὴρ ἡμῶν ὁ οὐράνιος*, pater uester coelestis.

V.: pater uester. W.: youre fadir.

Lu.: euer hymlicher vater. (161)

Erasmus and Luther.

Matthew.

6, 33: But rather.

Er.: δὲ, quin potius.

V.: Ergo. W.: Therefore. Lu.: omit. (162)

Erasmus Latin.

33: shal be ministred.

Er.: προστεθήσεται, adijeientur. (So V.)

W.: shulen be cast.

Lu.: wirt (euch) zufallen. (163)

Greek.

34: Eche dayes trouble ys sufficient for the same silfe day (1525).

For the daye present hath ever ynough of his aune trouble (1534).

Er.: ἀρρετὸν τῇ ἡμέρῃ ἡ κακία αὐτῆς.

Er.: sufficit sua diei afflictio.

V.: sufficit diei sua malitia.

W.: for it suffisith to the dai his ouen malice.

Lu.: Es ist genug das cyn iglich tag seyn cygen vbel habe. (164)

T.'s own.

7, 1: lest ye be judged (1526).

that ye be not judged (1534).

Er.: ἵνα μὴ κριθῆτε, ne condemnemini.

V.: ne iudicemini. W.: that ye be not demyd.

Lu.: auff das yhr nicht gerichtet werdet. (165)

Erasmus Latin and Vulgate.

2: it shall be mesured to you agayne.

Er.: μετρίθῆσεται, metientur uobis alii.

V.: remetiatur uobis.

W.: it schal be meten agen to you.

Lu.: wirt euch gemessen werden. (166)

Not Greek and Luther.

3: percevest.

Er.: κατανοεῖς, animadvertis.

V.: uidetis. W.: seest. Lu.: sihestu. (167)

3: mote.

Er.: στάχθος, festucam. (So V.)

W.: a litil moote. Lu.: splitter. (168)

Wiclif.

4: why sayest thou.

Er.: πῶς ἐρεῖς, quo dicis.

V.: quomodo dicis. W.: hou seist thou.

Lu.: wie tharstu sagen. (169)

Erasmus.

1: suffre me to plucke oute.

Er.: ἀφες ἐκβάλω, sine eximam.

V.: Frater, sine ejciam.

W.: Brother, suffre that I easte out.

Lu.: Hallt, ich will dyr — aus dem auge ziehen. (170)

Erasmus.

Matthew.

7, 5: and then shalte thou se clearly to plucke out.

Er.: καὶ τότε διαβλέψεις ἐκβαλεῖν.

Er.: et tum perspicies ut eximas.

V.: et tunc videbis ejicere.

W.: and than shalt thou see for to cast out.

Lu.: darnach besihe, wie du — aus deyns bruders auge zihest. (171)

Erasmus.

6: lest they treade them — and the other tourne.

Er.: μὴ ποτε καταπατήσωσιν — καὶ στραφέντες ῥήξωσιν.

Er.: ne quando hi conculcent — et illi versi lacerent.

V.: ne forte conculcent — et canes conversi dirumpant.

W.: lest peraventure thei defoulen hem — and the houndis be turned.

Lu.: auff das sie die selbigen nicht zutretten — vnd sich wenden. (172)

Erasmus Latin.

6: and all to rent you.

Er.: ῥήξωσιν ἡμᾶς, lacerent nos.

V.: dirumpant uos. W.: and al to-tere you.

Lu.: vnd euch zureyssen. (173)

Wiclif.

8: whosoever axeth.

Er.: πᾶς ὁ αἰτῶν, quisquis petit.

V.: omnis. W.: eche that axith.

Lu.: wer bitt. (174)

Erasmus Latin and Luther.

9: proffer.

Er.: ἐπιδώσει, daturus sit.

V.: porriget. W.: dresse. Lu.: biete. (175)

Greek and Luther.

10: proffer.

Er.: ἐπιδώσει, porriget. (So V.)

W.: dresse. Lu.: biete. (176)

Not Wiclif.

11: ye which are evyll.

Er.: πονηροὶ ὄντες, cum mali sitis. (So V.)

W.: when ye ben yuel men,

Lu.: die yhr doch arg seydt. (177).

Greek and Luther.

11: can give.

Er.: οἴδατε δίδόναι, nostis dare. (So V.)

W.: han knowen for to geue.

Lu.: kund geben (könnet geben). (178)

Luther.

12: even so do ye.

Er.: οὕτω καὶ ὑμεῖς ποιεῖτε.

Er.: sic et uos facite. V.: et uos facite.

W.: and ye do. Lu.: das thut yhn auch yhr. (179)

Erasmus.

Matthew.

7, 12: this is.

Er.: οὗτος γὰρ ἐστίν, hæc enim est.

V.: hæc est enim. W.: for this is. Lu.: das ist. (180)

Luther.

11: For straye.

Er.: ὅτι στενὴ — quoniam angusta. V.: quam angusta.

W.: How streit. Lu.: vnd die pfortte ist enge. (181)

Erasmus.

16: bryres.

Er.: τριβόλων, tribulis. (So. V.) W.: breeris. Lu.: disteln. (182)

Wiclif.

19: shalbe hewne doune.

Er.: ἐκκρίνεται, exciditur. V.: excidetur.

W.: shal be kitte down. Lu.: wirt abgehauen. (183)

Vulgate and Wiclif.

21: all that say.

Er.: πᾶς ὁ λέγων, quisquis. V.: omnis qui.

W.: eche man that. Lu.: alle die sagen. (184)

Luther.

22: many miracles.

Er.: πολλὰς δυνάμεις, multas virtutes. (So V.)

W.: many vertnes. Lu.: viel thatten. (185)

Erasmus.

23: will I knowlege.

Er.: ὁμολογήσω, confitebor. (So V.)

W.: y shal knowliche. Lu.: werde ich bekennen. (186)

Wiclif.

23: Depart from me.

Er.: ἀποχωρεῖτε ἀπ' ἐμοῦ, discedite a me. (So V.)

W.: departe away fro me. Lu.: weychet alle von myr. (187)

Not Luther.

24: heareth off me these saynges. (So. V. 26.)

Er.: ἀκούει μου τοὺς λόγους τούτους.

Er.: audit ex me sermones hos. V.: audit verba mea hæc.

W.: herith these my wordis. Lu.: diese meyne rede höret. (188)

Erasmus.

24: I wyll lyken hym.

Er.: ὁμοιώσω αὐτόν, adsimilabo illum.

V.: assimilabitur (viro). W.: shall be maad like.

Lu.: den vergeleych ich. (189)

Erasmus.

25: a) and it was not overthrowen (1526). (190)

Erasmus Latin.

b) and it fell not (1534).

Er.: καὶ οὐκ ἔπεσεν, et non est prostrata.

V.: et non cecidit. W.: and it felle not down.

Lu.: fiel es doch nicht. (191)

Not Luther.

Matthew.

7, 26: shalbe lykened.

Er.: *ὁμοιωθήσεται*, adsimilabitur.

V.: similis est. W.: is liche. Lu.: ist gleych. (192)

Erasmus.

28: were astonnied.

Er.: *ἐξεπλήσσοντο*, obstupuerint. V.: admirabantur.

W.: wondreden. Lu.: ensatzte sich. (193)

Erasmus.

29: taught.

Er.: *ἦν διδάσκων*, docebat. V.: erat docens.

W.: was teehynge. Lu.: prediget. (194)

Erasmus.

29: as one havyng power.

Er.: *ὡς ἐξουσίαν ἔχων*, velut habens auctoritatem.

V.: sicut potestatem habens.

W.: as a man hauynge power.

Lu.: gewaltiglich. (195)

Not Luther.

29: not as the scribes.

Er.: *ὡς οἱ γραμματεῖς*, sicuti scribae.

V.: sicut scribae eorum et pharisaei.

W.: as the scribis of hem, and pharisees.

Lu.: nicht wie die schriftgelerten. (196)

Erasmus and Luther.

Galatians.

1, 3: Grace be with you.

Er.: *χάρις ὑμῖν*, gratia uobis. V.: gratia uobis.

W.: grace to you. Lu.: Gnade sey mit euch. (1)

Tindale agrees with: Luther.

5: be prayse.

Er.: *ἡ δόξα*, gloria. V.: gloria est.

W.: is honour and glorie. Lu.: preys sey. (2)

Luther.

6: from hym that called you in the grace of Christ.

Er. I: *ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Θεοῦ.*II: — — — — — *Χριστοῦ.*

Er. I: ab eo qui uocauit uos in gratia dei.

II: a Christo, qui uocauit uos per gratiam.

V.: ab eo, qui uos uocauit in gratiam Christi.

W.: fro him that clepide you into the grace of Crist.

Lu.: von dem der euch beruffen hat durch die gnad Christi. (3)

Erasmus Greek II.

9: I sayde.

Er.: *προειρήκαμεν*, ante diximus. V.: praediximus.

W.: I bifore seide. Lu.: wyr gesagt haben. (4)

Wiclif.

Galatians.

I, 9: so saye I.

Er.: λέγω, dico. V.: dico. W.: I seye. Lu.: so sagen wyr. (5)
Not Luther.

9: preache any other thinge.

Er.: *εὐαγγελίζεται παρ' ὅ, prædicauerit euangelium.*
V.: euangelizaverit præter id. W.: schal euangelise.
Lu.: prediget anders denn das. (6)

Luther.

10: a) Seke nowe the faveour off men, or off God (1526)? (7)

Erasmus Greek.

b) 1531: Preache I mannes doctrine or godes (1531)?

Er.: *ἀρετι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν.*

Er.: nunc enim utrum hominibus suadeo, an deo?

V.: Modo enim hominibus suadeo an deo?

W.: I counceille now to men or to God?

Lu.: Predige ich denn ytzt menschen odder Got zu dienst? (8)

Luther.

10: Other go I abut to please men?

Er.: *ἢ ζητῶ ἀνθρώποις ἀρεσσεῖν.* Er.: aut quaero hominibus placere?

V.: An quaero hominibus placere?

W.: or I seke for to plesse to men?

Lu.: odder gedeneck ich den menschen gefellig zu seyn? (9)

Not Luther.

13: the congregacion.

Er.: *τὴν ἐκκλησίαν, ecclesiam dei.* V.: ecclesiam.

W.: the chireche. Lu.: die gemeyne. (10)

Tindale's own reuderung.

13: and spoyled it.

Er.: *ἐπόρθουν, I: expugnabam, II: depopular.*

V.: expugnabam. W.: faugte agens it. Lu.: vnd verstoret sie. (11)

Erasmus and Luther.

15: pleased god.

Er.: *εὐδόκησεν ὁ θεός, visum est deo.* V.: placuit ei.

W.: pleside to him. Lu.: Gotte wolgefiel. (12)

Erasmus and Luther.

15: which seperated me.

Er.: *ὁ ἀγορίσας, qui segregauerat me.* V.: segregauit me.

W.: departide me. Lu.: hat aussgesondert. (13)

Erasmus Greek, not Erasmus Latin.

16: (declare his sonne) by me.

Er.: *ἐν ἐμοί, I: in me, II: per me.*

V.: in me. W.: in me. Lu.: ynn mir. (14)

Erasmus Latin II.

16: I commened not.

Er.: *προσαρτέμην, contuli.* V.: acquievi. W.: I acordide not.

Lu.: also bald, fur ich zu, vnd besprach mich nicht daruber. (15)

Not Luther.

Galatians.

- 1, 17: them which were Apostles before me.
 Er.: *πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους*.
 Er.: eos qui ante me fuerant apostoli.
 V.: ad antecessores meos Apostolos.
 W.: my bifore goeris apostlis.
 Lu.: die fur myr Apostel waren. (16)
 Greek and Luther.
- 17: returned.
 Er.: *ἀνῆλθον*, redii. V.: ueni. W.: cam. Lu.: kam. (17)
 Erasmus Latin.
- 20: god knoweth.
 Er.: *ἐνώπιον τοῦ Θεοῦ*, coram deo. V.: coram deo.
 W.: bifore God. Lu.: Got weyss. (18)
 Luther.
- 21: the costes.
 Er.: *κλίματα*, regiones. V.: partes.
 W.: parties. Lu.: die lender. (19)
 Greek.
- 23: but they herde only.
 Er.: *μόνον δὲ ἀκούοντες ἤσαν*.
 Er.: Sed tantum hic rumor apud illos erat.
 V.: Tantum autem auditum habebant.
 W.: oonly forsoth thei hadden heeringe.
 Lu.: Sie hatten aber alleyn gehoret. (20)
 Greek.
- 23: destroyed.
 Er.: *ἐπόρθει*, I and II: expugnabat.
 V.: expugnabat.
 W.: faughte agens. Lu.: verstorste. (21)
 Erasmus Greek and Luther.
- 24: glorified.
 Er.: *ἐδόξαζον*, glorificabant.
 V.: clarificabant.
 W.: clarifieden. Lu.: preysseten. (22).
 Erasmus Latin.
- 24: a) in me (1526). (23)
 Not Luther.
 b) in my behalffe (1534).
 Er.: *ἐν ἐμοί*, in me. V.: in me.
 W.: in me. Lu.: uber myr. (24)
 Luther.
- 2, 2: a) but apart with them (1526. 1534). (25)
 Luther.
 b) but between ourselves (G. H. 1535).
 Er.: *κατ' ἑαυτὰν*, priuatum cum iis.
 V.: seorsum autem iis.
 W.: and bi hem silf to these.
 Lu.: besonders aber mit denen. (26)
 Erasmus Greek.

Galatians.

- 2, 2: which are counted chefe (1526).

which were chefe (1534).

Er.: *τοῖς δοξοῦσι*, qui erant in pretio.

V.: qui uidebantur aliquid esse.

W.: that weren seyn for to be sunwhat.

Lu.: die das ansehen hatten. (27)

Greek.

- 3: though he were a greke.

Er.: *ἐλλήν ὄν*, cum esset Græcus.

V.: cum esset gentilis. W.: whanne he was hethene.

Lu.: ob er wol ein krieche war. (28)

Luther.

- 3: and that because of incommers beyng false brithren.

Er.: *διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους*.

Er.: propter obiter ingressos falsos fratres.

V.: propter subintroductos falsos fratres.

W.: but for false brithren vudirbrought yn.

Lu.: Und das, umb etlicher neben eyngefuerter falscher bruder willen. (29)

Luther.

- 4: which cam in.

Er.: *οἵτινες παρεισήλθον*, qui subintroierant.

V.: qui subintroierunt. W.: the whiche priuely entriden.

Lu.: die neben eynkomen waren. (30)

Greek.

- 5: no, not for the space of an houre.

Er.: *οὐδὲ πρὸς ὥραν*, ne ad tempus quidem.

Lu.: auch datzumal nicht.

V.: neque ad horam. W.: nether at oon hour. (31)

Not Latin, Erasmus, Not Luther.

- 6: god loketh.

Er.: no particle. V.: enim.

W.: Forsothe God takith. Lu.: Denn Got. (32)

Erasmus.

- 6: added nothyng to me.

Er.: *οὐδὲν [ἐμοὶ] προσάρεθεντο*, mihi nihil contulerunt.

V.: mihi nihil contulerunt. W.: nothing to me gauen togidere.

Lu.: Myr nichts anders geleret. (33)

Not Luther.

- 9: a) their hondes (1526). (34)

Luther.

b) the ryght hondes (1534).

Er.: *δεξιὰς κοινωνίας*, dexteras societatis.

V.: dexteras societatis. W.: the ryght hondis of felowschip,

Lu.: die hand. (35)

Not Luther.

- 9: and agreed with vs.

Lu.: und vereyneten sich mit vns.

Er., V., W.: omit. (36)

Luther.

Galatians.

2, 11: When Peter. (So in v. 14).

Er.: πέτρος, Petrus. V.: Cephas. W.: Cephas. Lu.: Petrus. (37)
Erasmus and Luther.

13: dissembled lykewise.

Er.: συνπεποιθήσαν, simulabant una cum illo.

V.: simulationi eius consenserunt.

W.: consentiden to his feynynge,

Lu.: heuchelten mit yhm. (38)

Greek.

13: into their simulacion.

Er.: αὐτῶν τῇ ἐπομοίσει.

Er.: in illorum simulationem.

V.: ab eis in illam simulationem.

W.: of hem into that feynynge.

Lu.: durch yhr heucheln. (39)

Greek.

14: to folowe the Jewes? (1526)

to live as do the Jewes. (1534)

Er.: ἰουδαΐζειν, iudaissare. V.: judaizare.

W.: for to bicomme Jewis. Lu.: Jüdisch zu leben. (40)

Luther.

17: is not then.

Er.: ἄρα, num ergo. V.: nunquid.

W.: wher. Lu.: denn. (41)

Erasmus and Luther.

17: minister of sinne.

Er.: ἁμαρτίας διάκονος, peccati minister.

V.: peccati minister.

W.: mynistr of synne.

Lu.: so hetten wir von Christo nicht mehr denn sunde. (42)

Not Luther.

20: The life which I nowe live.

Er.: ὃ δὲ νῦν ζῶ, Vitam autem quam nunc vivo.

V.: quod autem nunc vivo.

W.: that I lyue now.

Lu.: Denn was ich lebe. (43)

Erasmus Latin.

21: I despise not.

Er.: οὐκ ἀθετέω, non aspernor. V.: non abjicio.

W.: I caste not away. Lu.: Ich werffe nicht weg. (44)

Erasmus.

3, 1: to whom Jesus Christ was described before the eyes.

Er.: οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη.

Er.: quibus prae oculis Jesus Christus ante fuit depictus.

V.: ante quorum oculis Jesus Christus praescriptus est.

W.: bifore whose yyen Jhesu Crist is dampnyd (exilid).

Lu.: vor die augen zeyget ist. (45)

Erasmus and Luther.

Galatians.

3, 2: preachinge. (So v. 5).

Er.: *ἄκοῆς*, praedicatione. V.: auditu.

W.: heeringe. Lu.: die prediget. (46)

Erasmus Latin and Luther.

3: ye wolde end.

Er.: *ἐπιτελεισθε*, consummamini. V.: consummimini.

W.: ye ben endid. Lu.: wolt yhr fort faren? (47)

Not Vulgate and Wiclif.

4: in vayne (bis).

Er.: *εἰζή*, frustra. V.: sine causa.

W.: withoute cause. Lu.: umbsonst. (48)

Not Vulgate and Wiclif.

5: doth he itt.

Er.: omits. Er. Lat.: facit id.

Lu.: thut ers. V. and W.: omit. (49)

Erasmus Latin and Luther.

6: Even as Abraham.

Er.: *καθὼς Ἀβραάμ*. Quemadmodum Abraham.

V.: Sicut scriptum est: Abraham. W.: As it is writun: Abraham.

Lu.: Gleychwie Abraham. (50)

Not Vulgate and Wiclif.

8: a) and shewed (1526).

b) and ther for shewed (1534).

Er.: no partiele. V. and W.: no partiele. Lu.: darum. (51)

Luther.

8: shewed glad tydynges.

Er.: *προεγγγγέλισατο*, rem laetam nunciauit. V.: praenunciauit.

W.: toold bifore. Lu.: verkundiget. (52)

Erasmus.

8: In the.

Er.: *ἐν σοὶ*, in te. V.: in te. W.: in thee.

Lu.: ynn deinem namen. (53)

Not Luther.

9: are blessed.

Er.: *ἐνλογοῦνται*, benedicuntur. V.: benedicentur.

W.: schulen be blessid. Lu.: werden gebenedeyet. (54)

Not Vulgate and Wiclif.

10: in the boke.

Er.: *ἐν τῷ βιβλίῳ* — in libro. V.: in libro. W.: in the booke.

Lu.: ynn disem buch. (55)

Not Luther.

11: shall live.

Er.: *ζήσεται*, vivet. V.: vivit. W.: lyueth. Lu.: wirt leben. (56)

Erasmus and Luther.

14: might come.

Er.: *γένηται*, veniret. V.: fieret.

W.: shulde be maad. Lu.: keme. (57)

Erasmus and Luther.

Galatians.

3, 15: I will speake.

Er.: λέγω, dico. V.: dico. W.: I seye.

Lu.: ich wil reden. (58)

Luther.

15: Though it be but a mans testament.

Er.: ὁμῶς ἀνθρώπου διαθήκην.

Er.: hominis licet testamentum.

V.: tamen hominis confirmatum testamentum.

W.: nethelless no man dispiseth the testament of a man.

Lu.: doch eyns menschen testament. (59)

Erasmus and Luther.

15: or addeth enythyng.

Er.: ἢ ἐπιδιατάσσεται, aut aliquid addit.

V.: aut superordinat. W.: or ordeyneth abone.

Lu.: vnd thut auch nichts datzu. (60)

Luther.

17: the lawe which began.

Er.: ὁ γενοῦς — νόμος, lex quae coepit.

V.: lex quae facta est. W.: the lawe that was maad.

Lu.: durchs gesetze, wilches gegeben ist. (61)

Erasmus Latin.

17: afterward, beyond (430) yeaes.

Er.: μετὰ ἔτη (430), post annos (430).

V.: post annos (430). W.: after (430) yeeris.

Lu.: ubir 430 jar hernach. (62)

Luther.

17: that was confermed (1526).

that was confermed afore (1534).

Er.: προκεκυρωμένην, ante comprobatum.

V.: confirmatum. W.: confermyd. Lu.: bestetiget ist. (63)

Erasmus.

17: of God unto Christ ward.

Er.: τοῦ θεοῦ εἰς Χριστόν, à deo erga Christum.

V.: à Deo. W.: of God.

Lu.: von Got auff Christum. (64)

Erasmus and Luther.

19: The lawe was added because of transgression.

Er.: τῶν παραβάσεων χάριν προσετέθη.

Er.: propter transgressionem addita fuit.

V.: propter transgressionem posita est.

W.: For trespassynge it is putt.

Lu.: Es ist hyntzuthan das das vbirtreten mehr wurde. (65)

Erasmus.

21: the promes.

Er.: τῶν ἐπαγγελιῶν, promissiones.

V.: promissa. W.: bilheestis.

Lu.: verheyssen. (In appearance, singular, but really plur.) (66)

Luther.

Galatians.

3, 24: vnto the tyme of Christ.

Er.: εἰς Χριστόν, ad Christum. V.: in Christo.

W.: in Crist. Lu.: auff Christum. (67)

Erasmus and Luther.

27: baptized.

Er.: ἐβαπτίσθητε, baptizati estis.

V.: in Christo baptizati estis. W.: baptysid in Crist.

Lu.: tauffet sind (68)

Erasmus and Luther.

28: one thyng.

Er.: εἷς, unus. V.: unum. W.: ben oon. Lu.: eyner. (69)

Vulgate and Wiclif.

29: and heyres.

Er.: καὶ καί, et juxta. V., W.: omit particle. Lu.: und. (70)

Erasmus and Luther.

4, 1: as long as.

Er.: ἕως ὅσον χρόνον, quam diu.

V.: quanto tempore.

W.: how moche tyme. L.: so lange. (71)

Erasmus and Luther.

1: a chylde. (Also v. 3).

Er.: νήπιος, puer. V.: parvulus.

W.: a litil child. Lu.: cyn kind. (72)

Erasmus and Luther.

4: the tyme was full come.

Er.: ἤλθε τὸ πλήρωμα τοῦ χρόνου.

Er.: At ubi venit plenitudo temporis. (So V.)

W.: But aftir that the fulfilling of tyme cam.

Lu.: die zeyt erfullet wart. (73)

Luther.

4: made bonde vnto the lawe,

Er.: γερόμενον ὑπὸ νόμου. I: factum sub lege. (So V.)

II: factum legi obnoxium.

W.: maad vndir the lawe.

Lu.: vnter das gesetz gethan. (74)

Erasmus Latin II.

5: that we thorowe eleccion shulde receave the inheritanee that be-
longeth vnto the naturall somes.

Er.: ἵνα τὸν εἰσθεσίου ἀπολάβωμεν.

Er.: ut adoptione jus filiorum acciperemus.

V.: ut adoptionem filiorum reciperemus.

W.: that we schulde reseeyne the adopcioun of sones.

Lu.: das wyr die kindschafft empfiengen. (75)

Erasmus Latin.

4: somes.

Er.: υἱοὶ, filii. V.: filii dei.

W.: sones of God. Lu.: kinder. (76)

Erasmus and Luther.

Galatians.

4, 6: oure hertes.

Er.: *ὑμῶν*; I: *ὑμῶν*. V.: uestra. W.: youre.

Er.: II: nostra; I: uestra. Lu.: ewre. (77)

Erasmus II.

7: thou art.

Er.: *εἰ*, es. V.: est. W.: ther is. Lu.: ist. (78)

Erasmus.

7: herye of God thorowe Christ.

Er.: *κληρονόμος θεοῦ διὰ χριστοῦ*, haeres dei per Christum.V.: haeres per deum. W.: eyr b^t God.

Lu.: erben Gottis durch Christon. (79)

Luther and Erasmus.

9: agayne ye desyre afresshe.

Er.: *πάλιν ἀνωθεν θέλετε*, iterum ab integro uultis.

V.: denuo uultis. W.: ye wolen eftsoone.

Lu.: von newes an wolt. (80)

Erasmus Latin.

11: in vayne.

Er.: *εἰκῇ*, frustra. V.: sine causa.

W.: withoute cause. Lu.: umbsonst. (81)

Erasmus and Luther.

13: at the fyrst.

Er.: *τὸ πρότερον*, prius. V.: jampridem.

W.: now bifore. Lu.: zum ersten mal. (82)

Erasmus and Luther.

13: my temptacion.

Er.: *πειρασμὸν μου*, experimentum mei.

V.: tentationem uestram.

W.: youre temptacioun.

Lu.: meyne anfechtungen. (83)

Erasmus.

13: nether abhorred.

Er.: *οὐδὲ ἐξέπνύσατε*, neque respuistis.

V.: neque respuistis.

W.: neither forsoken. Lu.: noch verschmeecht. (84)

Not Wielif.

15: Howe happy were ye then?

Er.: *τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν*;

Er.: quae ist igitur beatitudo uestra?

V.: ubi est ergo beatitudo uestra?

W.: Therefore wher is youre blessinge?

Lu.: Wie ward yhr datzumal so selig. (85)

Luther.

15: yf it hat bene possille.

Er.: *εἰ δυνατόν*, quod si fieri potuisset. (So V.)

W.: if it mygte haue be don.

Lu.: wenn es muglich gewesen were. (86)

Luther.

Galatians.

4. 15: It is good alwayes to be feruent.

Er.: *καλὸν τὸ ζήλοῦσθαι πάντοτε*. Bonum est aemulari semper.

V.: Bonum autem aemulamini semper.

W.: Forsothe sue ye good euermore.

Lu.: Eyffern ist gut, wens ymer dar geschicht vmb das gutte. (87)

Erasmus.

20: for I stonde in a doute of you.

Er.: *ὅτι ἀποροῦμαι ἐν ὑμῖν*.

Er. I: quoniam inopiam patior in uobis.

Er. II: quoniam consilii inops sum in uobis.

V.: quoniam confundor in uobis.

W.: for I am confoundid in you.

Lu.: Denn ich bynn yrrē an euch. (88)

Greek.

21: have herde of the lawe?

Er.: *ἀκούετε*, auditis. V.: legistis.

W.: han radd. Lu.: habt gehort. (89)

Luther.

24: Which thynges betoken mistery.

Er.: *ἅτινά ἐστιν ἀλληγορούμενα*, quae per allegoriam dicuntur.

V.: quae sunt per allegoriam dicta.

W.: The whiche thingis ben seid by allegorie.

Lu.: die wort bedenten etwas. (90)

Not Luther.

24: for these wemmen are two testamentes.

Er.: *αὗται γάρ εἰσιν αἱ δύο διαθήκαι*.

Er.: Nam haec sunt duo testamenta.

V.: Haec enim sunt duo testamenta.

W.: Sotheli these thingis ben twey testamentis.

Lu.: Denn dise weiber sind. (91)

Erasmus and Luther.

24: from the mounte.

Er.: *ἀπὸ ὄρους*, à monte. V.: in monte.

W.: in the mount. Lu.: von dem berge. (92)

Erasmus and Luther.

25: For mount Sina is called Hagar.

Er.: *τὸ γὰρ Ἄγαρ Σινὰ ὄρος ἐστίν*. Nam Agar, Sina mons est.

V.: Sina enim mons est. W.: For Sina is an hill.

Lu.: Denn Agar heyst der berg Sina. (93)

Luther.

25: bordreth apon.

Er.: *συντοιχεῖ*, confinis est. V.: conjunctus est.

W.: is joyned to. Lu.: langet bis gen. (94)

Erasmus.

26: mother of vs all.

Er.: *μήτηρ πάντων ἡμῶν*, mater omnium nostrum.

V.: mater nostra. W.: oure modir. Lu.: vuser aller mutter. (95)

Erasmus and Luther.

Galatians.

4, 31: but of the fre woman.

So Erasmus and Luther.

V. and W.: transfer part of V: 1 to IV: 31.

V.: sed liberae: qua libertate Christus nos liberauit.

W.: but of the free wyf, by which liberte Crist hath maad us free. (96)

Erasmus and Luther.

5, 1: wrappe yourselves.

Er.: ἐνέχεσθε, implicemini. V.: nolite contineri.

W.: nyle ye be together holdun. Lu.: verknupffen. (97)

Erasmus Latin.

3: which is circumcised.

Er.: περιτεμνομένη, I: circumcidentem se. (So V.)

II: qui circumciditur. W.: circumciding himsilf.

Lu.: der sich beschneytten lest. (98)

Erasmus II.

3: is bounde to kepe the whole lawe.

Er.: ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

Er.: debitor est totius legis seruandae.

V.: debitor est universae legis faciendae.

W.: he is dettour of al the lawe for to be don.

Lu.: das er noch des gantzen gesetz schuldigg ist. (99)

Erasmus Latin II.

4: ye are gone quyte from Christ.

Er.: πατηρογένητε ἀπὸ τοῦ Χριστοῦ.

Er.: Christus nobis factus est ociosus.

V.: Euacuati estis à Christo. W.: Ye ben auoydid fro Crist.

Lu.: yhr seyt abe von Christo. (100)

Greek.

4: are justified.

Er.: δικαιωθήσεθε, justificamini. (So V). W.: that ben justified.

Lu.: rechtfertig werden wolt. (101)

Not Luther.

5: V.: nemini consenteritis. W.: To no man consente ye.

T. and Er. and Lu.: omit. (102)

Erasmus and Luther.

9: doth leuen.

Er.: ζυμοί, fermentat. V.: corrumpit.

W.: corrumpith. Lu.: versawret. (103)

Erasmus and Luther.

10: whatsoever he be.

Er.: ὅστις ᾖ ὁ, quisquis fuerit. V.: quicumque est ille.

W.: who euere he is. Lu.: er sey wer er wolle. (104)

Erasmus and Luther.

13: in love.

Er.: διὰ τῆς ἀγάπης, per charitatem. V.: per charitatem Spiritus.

W.: by charite of spirit. Lu.: durch die liebe. (105)

Erasmus and Luther.

Galatians.

5, 14: which is this.

Er.: ἐν τῷ, nempe hoc. V. and W.: omit. Lu.: ynnдем. (106)
 Erasmus and Luther.

15: byte and deuoure.

Er.: δάξετε καὶ κατασθίετε, mordetis et deuoratis.

V.: mordetis & comeditis. W.: biten and eten.

Lu.: beysset vnd fresset. (107)

Erasmus and Luther.

15: one another.

Er.: ἀλλήλους, alius alium. V.: inuicem.

W.: togidere. Lu.: vnternauder. (108)

Erasmus and Luther.

16: I saye.

Er.: λέγω, dico. V.: dico in Christo.

W.: I. seie in Crist. Lu.: Ich sage. (109)

Erasmus and Luther.

18: ye be ledde off the sprete.

Er.: πνεύματι ἄγεσθε, spiritu ducimini. (So V.)

W.: ye be led by spirite. Lu.: Faret yhr aber ym geyst. (110)

Not Luther.

19: aduoutrie.

Er.: μοιχεία, adulterium. Lu.: eehbruch. V. and W.: omit. (111)

Erasmus Latin.

19: witchecraft.

Er.: φαρμακεία, veneficium. V.: ueneficia.

W.: doynge of venym. Lu.: zewberey. (112)

Tindale's own.

20: lawynge.

Er.: ἔρις, lis. V.: contentiones.

W.: stryues. Lu.: Hader. (113)

Erasmus Latin.

20: stryfe.

Er.: ἐκθιῖαι, concertationes.

V.: rixae. W.: chidingis. Lu.: zank. (114)

Luther.

20: sedicion.

Er.: διαστασίαι, seditiones. V.: dissensiones.

W.: dissencionns. Lu.: zwietracht. (115)

Erasmus Latin.

21: murther.

Er.: φόροι, caedes. V.: homicidia.

W.: mansleyingis. Lu.: mord. (116)

Erasmus and Luther.

21: shall not be the inheritours.

Er.: οὐ κληρονομήσουσιν, haeredes non erunt.

V.: consequentur non. W.: schulen not haue.

Lu.: werden das reych Gottis nicht erben. (117)

Erasmus Latin.

Galatians.

5, 22: faythfulnes, meknes, temperancy.

Er.: *πίστις, πραότης, ἐγκράτεια*.

Er.: fides, mansuetudo, temperantia.

V.: longanimitas, mansuetudo, fides.

W.: long abydyng, myldenesse, feith.

Lu.: glawbe, sanfftmut, keuscheyt. (118)

Erasmus.

23: Agaynst suche is there no lawe.

Er.: *κατὰ τῶν τοιούτων οὐκ ἔστι νόμος*.

Er.: Aduersus hujusmodi non est lex. (So V.)

W.: Agens such thingis the lawe is not.

Lu.: wilche solehe sind, widder die ist das gesetze nicht. (119)

Not Wiclif and Luther.

26: vayne glorious.

Er.: *κενόδοξοι*, inanis gloriæ cupidi. (So V.)

W.: coucitous of veyn glorie. Lu.: cytteler eehre gyttig. (120)

Greek.

6, 2: fulfill ye.

Er.: *ἀναπληρώσατε*, complete. V.: adimplebitis.

W.: ye schulen fulfille. Lu.: werdet yhr erfüllen. (121)

Erasmus.

3: deceaveth hym silfe in his ymaginacioun.

Er.: *ἑαυτὸν φρεναπατῶ*, suum ipse fallit animum.

V.: ipse se seducit. W.: he disceyueh himsilt.

Lu.: der betrenget sich selbs. (122)

Erasmus.

8: in the flesh.

Er.: *εἰς τὴν σάρκα αὐτοῦ*, per carnem suam. V.: in carne sua.

W.: in his fleisch. Lu.: auff das fleysch. (123)

Luther.

8: shall of the fleshe recepe.

Er.: *ἐκ τῆς σαρκὸς θείσεται*, de carne metet.

V.: de carne et metet.

W.: and of the fleisch he shal repe.

Lu.: wirt von dem fleysch erndten. (124)

Erasmus and Luther.

9: a) Let us do good and let us not faynte (1526).

b) let us not be wery of well doynge (1534).

Er.: *τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν*.

I: ne cessemus, (II: ne defatigemur), bonum autem faciendo.

V.: Bonum autem facientes, non deficiamus.

W.: Forsothe we doynge good, fayle not.

Lu.: Last vns aber guts thun on verdruss. (125)

Erasmus Latin II.

9: without werynes.

Er.: *μὴ ἐκλεόμενοι*, non defatigati. V.: non deficientes.

W.: not faylinge. Lu.: on auffhoren. (126)

Erasmus.

Galatians.

6, 11: how large a letter.

Er.: *πηλίκους γράμμασιν*, quanta epistola. V.: qualibus litteris.

W.: with what maner lettris. Lu.: mit wie vielen wortten. (127)

Erasmus.

12: As many as desyre with vttwarde aperaunee.

Er.: *ὅσοι θέλουσιν ἐπαρσώλησαι*.

V.: quicumque volunt juxta faciem. V.: quicumque enim volunt.

W.: For who enere wole. Lu.: Die da wollen wol geperden. (128)

Erasmus.

12: persecucion with the cross off Christ.

Er.: *τῷ σταυρῷ τοῦ ζῆστοῦ*, ob crucem Christi persecutionem.

V.: crucis Christi persecutionem.

W.: the persecucioun of Cristis cross.

Lu.: mit dem crentz Christi verfolget werden. (129)

Luther.

16: walk according to this rule.

Er.: *τῷ κανόνι τοῦτῳ στοιχεύουσιν*.

V.: juxta regulam hanc incedunt. V.: hanc regulam secuti fuerint.

W.: schulen suwe this rewle.

Lu.: nach diser regel cynher treten. (130)

Erasmus.

17: markes of the lorde Jesu.

Er.: *τὰ στίγματα τοῦ ζεῖνον Ἰησοῦ*, stigmata domini Jesu.

W.: tokenes of oure Lord Jhesu Crist. V.: stigmata domini Jesu.

Lu.: maltzeychen des herrn Jhesu. (131)

Not Wycliff.

5, 5: We lokefor and hope to be justified by the sprete which cometh off fayth.

Er.: *ἡμεῖς χάριτι πνεύματος ἐκ πίστεως ἐλπίζομεν δικαιοσύνης ἀντιδοχόμεθα*.

V.: nos enim spiritu ex fide, spem justitiae expectamus. (So V.)

W.: Forsoth we by spirit of feith abiden the hope of rightwysnesse.

Lu.: Wyr aber wartten ym Geyst durch den Glawben der gerecht-
tikeyt der man hoffen muss. (132)

Not Luther.

Summary.

Matthew (chapters II--VII).

Tindale agrees with

1. Erasmus in Nos. 5, 12, 23, 31, 34, 58, 60, 62, 67, 75, 77, 82, 84, 86, 98, 105, 108, 113, 122, 136, 143, 145, 167, 169, 170, 171, 179, 181, 185, 188, 189, 192, 193, 194. 34 passages.
2. Erasmus, Greek, in Nos. 6, 18, 21, 28, 32, 33, 35, 73, 95, 104, 129, 138, 149, 157, 163. 15 passages.
3. Erasmus, Latin, in Nos. 2, 7, 10, 25, 47, 54, 63, 69, 91, 106, 112, 130, 132, 135, 137, 139, 142, 150, 152, 156, 162, 172, 190. 23 passages.

4. Luther in Nos. 3, 13, 17, 24, 29, 36, 41, 43, 45, 55, 57, 68, 70, 79, 81, 85, 88, 94, 99, 100, 102, 115, 120, 123, 141, 154, 155, 159, 160, 178, 180, 184. 32 passages.
5. Wiclif in Nos. 30, 168, 173, 182, 186. 5 „
6. Erasmus and Luther in Nos. 1, 39, 50, 53, 59, 65, 66, 72, 95, 109, 110, 111, 116, 117, 119, 121, 124, 126, 133, 149, 161, 196. 22 passages.
7. Erasmus and Vulgate in Nos. 80, 89. 2 „
8. Erasmus Greek and Luther in Nos. 37, 46, 71, 118, 127, 175, 177. 7 passages.
9. Erasmus Greek and Vulgate, in No. 125. 1 passage.
10. Eras. Grk. and Wic. in No. 9. 1 „
11. Eras. Grk., Vulg. and Wic. in Nos. 8, 48, 96. 3 passages.
12. Eras. Lat. and Lu. in Nos. 107, 158, 174. 3 „
13. Eras. Lat. and Vulg. in No. 165. 1 passage.
14. Eras. Lat., Vulg., Wic. in Nos. 74, 166. 2 passages.
15. Lu. and Wic. in No. 22. 1 passage.
16. Vulg. and Wic. in Nos. 14, 20, 38, 40, 83, 183. 6 passages.
17. Not Eras. (= Lu., Vulg., Wic.) in Nos. 27, 51, 64, 92, 114, 128, 144, 146, 147. 9 passages.
18. Not Luther (= Er., Vulg., Wic.) in Nos. 4, 15, 16, 26, 42, 44, 49, 61, 87, 90, 93, 101, 103, 131, 134, 153, 187, 191, 195. 19 passages.
24. Not Wic. (= Er., Lu., V.) in Nos. 19, 56, 149, 176. 4 passages.
- T.'s own rendering in Nos. 11, 52, 76, 78, 140, 164. 6 „

In 196 passages T. agrees alone with

Erasmus in 72,

Luther „ 32.

Wiclif „ 5.

T. and Eras. agree in 137, disagree in 59 passages.

T. and Lu. „ „ 78, „ „ 118 „

T. and Vulg. „ „ 47, „ „ 149 „

T. and Wic. „ „ 46, „ „ 150 „

Galatians (chapters I—VI).

Tindale agrees with

1. Erasmus (Greek and Latin), alone, in Nos. 7, 32, 44, 52, 60, 63, 65, 77, 78, 83, 87, 94, 98, 118, 121, 122, 126, 127, 128, 130. 20 passages.

2. Erasmus (Greek). alone. in Nos. 3, 13, 19, 20, 26, 27, 30, 38, 39, 88, 100, 120. 12 passages.
3. Erasmus (Latin). alone, in Nos. 14, 17, 22, 43, 61, 74, 75, 80, 97, 99, 111, 113, 115, 117, 125. 15 passages.
4. Luther. alone. in Nos. 1, 2, 6, 7, 18, 24, 25, 28, 29, 34, 36, 40, 51, 58, 62, 66, 73, 85, 86, 89, 93, 114, 123, 129. 24 passages.
5. Wiclif, alone. in No. 4. 1 passage.
6. Erasmus and Luther in Nos. 11, 12, 16, 37, 41, 45, 47, 48, 50, 54, 56, 57, 59, 64, 67, 68, 70, 71, 72, 76, 79, 81, 82, 91, 92, 95, 96, 102, 103, 104, 105, 106, 107, 108, 109, 116, 124. 37 passages.
7. Eras. and Vulg. in No. 119. 1 passage.
8. Eras. Grk. and Lu. in No. 21. 1 "
9. Eras. Grk., Vulg., Wic. in No. 31. 1 "
10. Eras. Lat. and Lu. in Nos. 46, 49. 2 passages.
11. Vulg. and Wic. in No. 69. 1 passage.
12. Not Luther in Nos. 5, 9, 15, 23, 33, 35, 42, 53, 55, 90, 101, 110, 132. 13 passages.
13. Not Wiclif in Nos. 84, 131. 2 "
- T.'s own rendering in Nos. 10, 112. 2 "

In 132 passages.

Tindale agrees with Erasmus alone, in 47 passages.

" " " Luther " " 24 "

" " " Wiclif " " 1 passage.

Tindale and Erasmus agree in 104, disagree in 28 passages.

" " Luther " " 66, " " 66 "

" " Vulgate " " 18, " " 114 "

" " Wiclif " " 16, " " 116 "

	Matthew II-VII.	Romans I-VI.	Galatians I-VI.	Titus and Philem.	John's Epistles.	Revelation I-VI.	
No. passages	196.	229,	132.	117,	153.	88 =	915.
T. agrees with							
Erasmus alone	72.	84.	47.	55.	40.	29 =	327.
Luther alone	32.	69.	24.	19.	20.	9 =	173.
Wiclif alone	5.	4.	1.	2.	3.	1 =	16.
Erasmus	137.	145.	104.	95.	123.	75 =	679.
Luther	78.	112.	66.	47.	88.	55 =	446.
Wiclif	46.	35.	16.	11.	27.	6 =	141.
Vulgate	47.	38.	18.	15.	32.	10 =	160.

Conclusion.

From these figures, it would seem to be manifest: First, That Tindale's Testaments show traces of the influence of the four versions, Wycliffe's, Vulgate, Luther's, Erasmus'. Second, That these traces of agreement, quite inconsiderable as regards Wycliffe and the Vulgate, show the influence of Erasmus far more than of Luther. Third, That of the versions by Erasmus¹, the Latin, as well as the Greek, was followed and the Latin, at times, preferred.

This general conclusion that Tindale's Testament was substantially an independent translation from the original, receives additional support from the fact that it is so fully retained in the Authorised Version. The best scholarship of later generations retains its renderings. The Revised Version of 1881, it is interesting to note, returns in several cases to the translation made by Tindale but altered by later revisions. But for the diligence, accuracy, and independent scholarship, found in Tindale's Testament, the poor scholar, fugitive, convict, martyr, would long since have been forgotten and his writings with him. But, as it is, we may say (quoting from Froude) of this translation, that, though since Tindale's time it has been many times revised and altered, it is substantially the Bible with which we are all familiar.

The peculiar genius — if such a word may be permitted — which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man — William Tindale (History of England, Vol. III, p. 84).

¹ Other than his first edition, of the use of which no trace appears.

L I F E.

I was born in Philadelphia, October 13, 1857. Studied in public schools of San Francisco and Boston, graduating at the Boston Latin School in 1873. Studied at Universities of Chicago and Rochester, receiving from Univ. of Rochester, the degree, Baccalaureus Artium, 1877. Magister Artium, 1881. Studied in Baptist Union Theological Seminary, Morgan Park, Chicago, Illinois, receiving degree, Baccalaureus Divinitatis, 1881. I have since studied in London, at the British Museum, and in Leipzig where I have devoted myself specially to Biblical Exegesis. I have heard the lectures of Profs. Delitzsch, Lechler, Luthardt, and other members of the Theological and Philosophical Faculties. I have been also a constant attendant upon the English Exegetical Society, conducted by Prof. Franz Delitzsch, to whom, as, indeed, to all these instructors, I hereby tender my sincere thanks. And especially would I desire here to express my gratitude to Prof. Wüleker, in charge of the department of English, for his oft-repeated words and deeds of assistance and of kindness.







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